

THE
MOTHERS
Legacie,
To her vnborne
CHILDE.

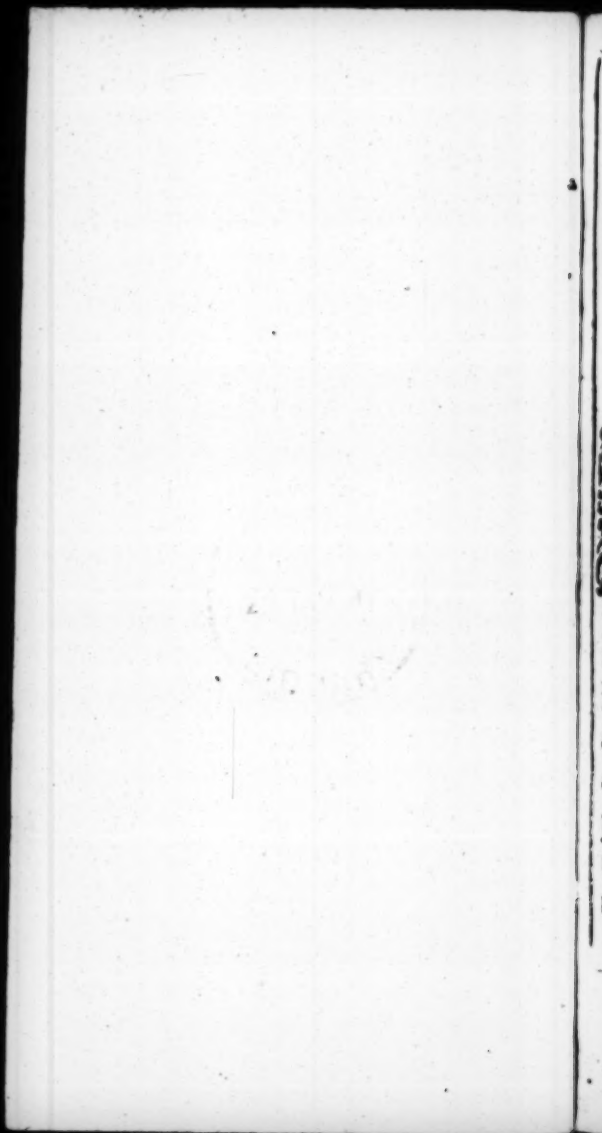
By ELIZABETH
IOCHLINE.

The sixth Impression.

LONDON,
Printed by E. A. for Robert
Allot, and are to be sold in
Pauls Church-yard,
at the signe of the
Blacke Beare.


1632.

Ann Walters
Grace Robinson





The Approbation.

 **O**ur lawes disable
those that are
vnder *Coveri-*
baron, from dis-
posing by Will and Testa-
ment any temporall estate.
But no law prohibiterh
any possessor of n. orall
and spirituall riches, to im-
part them vnto others, ei-
ther in life by communica-
ting, or in death by bequea-
A 3 thing.

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thing. The reason is, for that corruptible riches, even to those who haue capacity of alienating them, bring onely a ciuill propriety, but no morall and vertuous influence for the well dispensing, or bestowing them: whereas vertue and grace haue power beyond all empeachment of sexe or other debility, to enable and instruct the possessor to employ the same vnquestionably for the inward enriching of others.

This truely-rich bequeather, taking that care for the prouiding an euerlasting portion for her hoped issue, which

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which too many parents bend wholly vpon earthly inheritance; by her death already hath giuen vnto her Testament that life and strength whereof the Scripture speaketh, *A Testament is of force after death*: Now remained the other validity & priuilege of a Testament, that it be enacted in perpetuall and inuiolable *Record*. Which in this was necessary, not so much for the security of the chiefe and immediate Legatary, as for the benefit of all those, who, by the common kindred of Christianity may

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claime their portion in this Legacy, left *in pios vsus?* whereout, whosoever taketh, yet leaueth no whit the lesse for others in remainder.

Wherefore vpon the very first view, I willingly not onely subscribed my *Approbatur* for the registering this *will*, among the most publique Monuments, (the rather worthy, because proceeding from the weaker sex) but also, as bound to do right vnto knowne vertue, vndertooke the care of the publication thereof, my selfe hauing heretofore bin
no

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no stranger to the Testators education and eminent virtues. Whereof, I here beheld reflection cleere enough, though perhaps not so particularly evident to those that take knowledge of them onely by this Abitraft.

In her zealous affection to the holy Ministry; there-to dedicating, (if by sex capable) her yet scarce budding first fruits, I saw the lineaments of her owne parentage: She being the onely off-spring deriued from a reuerend Grandfather, Doctor Chaderton,

A 5 some

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sometime Master of *Queenes Colledge* in *Cambridge*, and publique *Professor* of *Divinity* in that *Vniuersitie*, afterward Lord *Bishop*, first of *Chester*, and thence of *Licolne* : by and vnder whom shee was from her tender yeeres carefully nurtured, as in those accomplishments of knowledge in *Languages*, *History*, and some *Arts*, so principally in studies of piety. And thus hauing from a childe knowne the holy *Scriptures*, which made her wise vnto saluation through faith in *Christ*, how well shee continued in those things,

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things, which shee had learned, appeareth, as otherwise to those that knew her, so here to all, by the frequent and pertinent application of them in these instructions.

In her prosecution of the duty of obedience vnto Parents, I view the deepe impression, long since, when shee was not aboue sixe yeeres old, made in her minde by the last words of her owne Mother, charging her vpon her blessing, to shew all obedience and reuerence to her Father (Sir *Richard Brooke*) and to her reue-

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reuerend Grandfather.

In the whole course of her pen, I obserue her piety and humility : these her lines scarce shewing one sparke of the elementary fire of her secular learning : this her candle being rather lighted from the lampe of the Sanctuary.

In her commission of the office of an *Ouerseer* to her husband, what eyes cannot behold the flames of her true and vnspotted loue toward her dearest, who enioyed her about the space of six yeeres and a halfe, being all that while both an impartiall

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partiall witnesse of her virtues, and an happy partner of those blessings both transitory and spirituall, where-with shee was endowed.

Beside the domestique cares pertaining to a wife, the former part of those yeeres were imployed by her in the studies of morality and history, the better by the helpe of forreigne languages, not without a taste and faculty in Poetrie: Wherein some essay shee hath left, ingenious, but chaste and modest like the Authour. Of all which know-

The Apprbation.

knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her eminiencies deseruing our memory, was her owne most ready memory, enabling her vpon the first rehearfall to repeate aboue forty lines in English or Latine: a gift the more happy by her imployment of it in carrying away an entire Sermon, so that she could (almost following the steps of the words, or phrase) write it downe in her chamber.

The latter yeeres of her
life.

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life she addicted to no other studies than Diuinity, whereof some imperfect notes remaine, but principally this small Treatise, found in her Deske vnfinished, by reason either of some troubles befalling her about a moneth before her end, or of preuention by mis-reckoning the time of her going with this her first (now also last) Childe: which Treatise, intended for her childe, she so leauing, recommended the same to her husband by her Letter to him, written and subscribed by her owne hand,

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hand, as hereafter followeth.

The many blessings she enjoyed, were not without some seasoning of afflictions, which, by the good use she made of them, bred in her a constant temper of patience and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a prophetickall sense of her dissolution, even then when she had not finished the 27. yeere of her age, nor was oppressed by
any

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any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felt herself quicke with childe (as then traueelling with death it selfe) shee secretly tooke order for the buying a new winding sheet: thus preparing and consecrating herselfe to him, who rested in a new Sepulcher wherein was neuer man yet layd. And about that time vndauntedly looking death in the face, priuatly in her Closet betweene God and her, she wrote these pious Medita-

The Approbation.

Meditations? whereof her selfe strangely speaketh to her owne bowels in this manner, *It may seeme strange to thee to receive these lines from a Mother, that dyed when thou wert borne.*

October 12. 1622. in Cambridge-shire shee was made a mother of a daughter, whom shortly after being baptized & brought vnto her, shee blessed, and gaue God thanks that her selfe had liued to see it a Christian: and then instantly called for her winding-sheet to be brought forth and layed vpon her.

So

The Approbation.

So hauing patiently borne
for some nine dayes a vio-
lent fever, & giuing a com-
fortable testimony of her
godly resolution, she ended
her prayers, speech, and
life together, rendring her
soule into the hand of her
Redeemer, and leauing be-
hinde her vnto the world a
sweet perfume of good
name, and to her onely
childe (besides a compe-
tent inheritance) this Ma-
nuell, being a deputed Mo-
ther for instruction, and for
solace a twinne-like sister,
issuing from the same Pa-
rent, and seeing the light a-
bout

The Approbation.

both the same time.

Which composure, because it commeth forth imperfect from the pen, doth the more expect to be supplied and made vp by practice and execution.

Sic approbavit

Tho. Goad.



TO MY TRVLY-
louing, and most dear-
ly loued Husband,
Tourell Iocelin.

M I N E owne
deare Loue,
I no sooner
conceiued an
hope that I should bee
made a Mother by
thee, but with it entred
the consideration of a
mo-

The Letter

mothers duty, and shortly after followed the apprehension of danger that might prevent mee from executing that care I so exceedingly desired, I meane in religious training our Childe. And in truth death appearing in this shape, was doubly terrible vnto me. First, in respect of the painfullnesse of that kinde of death; and next, of the losse my little one should haue in wanting me.

But

to her Husband.

But I thanke God, these
feares were cured with
the remembrance that
all things worke to-
gether for the best to
those that loue GOD,
and a certaine assurance,
that he will giue me pati-
ence according to my
pains.

Yet still I thought there
was some good office I
might doe for my Child,
more than onely to bring it
foorth (though it should
please God to take mee)
when

The Letter

when I considered our frailty, our apt inclination to sin, the Devils subtilty, and the worlds deceitfulness; against these, how much desired I to admonish it? But still it came into my minde, that death might deprive me of time, if I should neglect the present. I knew not what to doe: I thought of writing, but then mine owne weaknes appeared so manifestly, that I was ashamed, and durst not undertake

to her Husband.

dertake it. But when I could find no other means to expresse my motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Child, and though I were but a woman, yet to a Childs iudgement, what I vnderstand, might serue for a foundation to a better learning.

Againe, I considered it was to my owne, and in priuate sort, and my loue to my owne might excuse

The Letter

cuse my errours.

And lastly, but chiefly, I comforted my selfe, that my intent was good, and that I was well assured God is the prosperer of good purposes.

Thus resolved, I writ this ensuing Letter to our little one, to whom I could not finde a fitter hand to conuey it than thine own, which maist with authority see the performance of this my little legacy, of which my Childe is Executor. And

to her Husband.

And (deare Loue) as
thou must be the ouerseer,
for Gods sake, whē it shall
faile in duty to God, or to
the world, let not thy in-
dulgence winke at such
folly, but seueraly correct
it: and that thy trouble
may bee little when it
comes to yeeres, take the
more care when it is
young. First, in prouiding
it a nurse: O make choise
not so much for her com-
plexion, as for her milde
and honest disposition:

B₂

Like

The Letter

Likewise if the child be to remain long abroad after waining, as neere as may be, chuse a house where it may not learne to sweare, or speak scurrilous words.

I know I may be thought too scrupulous in this: but I am sure thou shalt finde it a hard matter to break a child of that it learnes so young. It will be a great while, ere it will be thought old enough to be beaten for euill words, & by that time it will be so
per.

to her Husband.

perfect in imperfections, that blowes will not mend it. And when some charitable body reprovues or corrects it for these faults, let no body pittie it with the losse of the mother.

Next, good sweet heart, keepe it not from schoole, but let it learne betimes: if it be a son, I doubt not but thou wilt dedicate it to the Lord as his Minister, if it will please his mercy to giue him grace

The Letter

∫ capacity for that great
work. If it be a daughter,
I hope my mother Brooke
(if thou desirest her) will
take it among hers, ∫ let
them all learne one lesson.

I desire her bringing vp
may be learning the Bible,
as my sisters doe, good
housewifery, writing, and
good workes: other lear-
ning a woman needs not:
though I admire it in
those whom GOD hath
blest with discretion, yet
I desired not much in
my

to her Husband.

my owne, hauing seene
that sometimes women
haue greater portions of
learning than wisdom,
which is of no better vse
to them than a main saile
to a flie-boat, which runs
it vnder water. But
where learning & wise-
dome meet in a vertuous
disposed woman, she is the
fittest closet for all good-
nesse. She is like a well-
ballanced ship that may
beare all her saile. She is
indeed, I should but shame

The Letter

my selfe , if I should goe
about to praise her more.

But my deare , though
she haue all this in her, she
will hardly make a poore
mans wife: Yet I leaue it
to thy will. If thou desi-
rest a learned daughter, I
pray God giue her a wise
and religious heart, that
she may vse it to his glo-
ry, thy comfort , and her
owne saluation.

But how soeuer thou dis-
posest of her education, I
pray thee labour by all
meanes

to her Husband.

meanes to teach her true
humility : though I much
desire it may be as humble,
if it be a son as a daugh-
ter ; yet in a daughter I
more feare that vice ;
Pride being now rather
accounted a vertue in our
sex worthy praise, than a
vice fit for reproofe.

Many Parents reade
lectures of it to their chil-
dren how necessary it is,
and they haue principles
that must not be disputed
against. As first, looke how

B 5 much

The Letter

much you esteeme your selfe, others will esteeme of you. Again, what you give to others, you derogate from your selfe. And many more of these kindes. I haue heard men accounted wise that haue maintained this kind of pride vnder the name of generous knowing or vnderstanding themselves. But I am sure that hee that truly knows himselfe shall know so much euill by himselfe, that hee shall haue

to her Husband.

haue small reason to think
himselfe better than ano-
ther man.

Dearest, I am so fearfull
to bring thee a proud high
minded child, that, thogh
I know thy care will need
no spur, yet I cannot but
desire thee to double thy
watchfulnesse ouer this
vice, it is such a crafty
insinuating deuill, it will
enter little children in
the likenesse of wit, with
which their parents are
delighted, and that is
sweet

The Letter

ſweet nourishment to it.

I pray thee, deare heart, delight not to haue a bold child: modesty and humility are the sweetest ground-works of all vertue. Let not thy seruants giue it any other title than the Christen name, till it haue discretion to vnderſtād how to reſpect others.

And I pray thee be not profuſe in the expence of clothes vpon it. Mee thinkes it is a vaine delight

to her Husband.

light in parents to bestow
that cost vpon one childe,
which would serue two or
three. If they haue not
children enow of their
owne to imploy so much
cost vpon, Pauper vbi-
que iacet.

Thus, Deare, thou seest
my beleefe, if thou canst
teach thy little one humi-
lity, it must needs make
thee a glad father.

But I know thou won-
derest by this time what
the cause should be that
we

There
wants
not
poore
at euery
doore.

The Letter

we two continually vn-
classing our hearts one to
another, I should reserve
this to writing. When
thou thinkest thus, deare,
remember how grievous
it was to thee but to heare
me say, I may die, and
thou wilt confesse this
would haue beene an vn-
pleasant discourse to
thee, and thou knowest I
neuer durst displease thee
willingly, so much I
loue thee. All I now de-
fire is, that the vnexpe-
ctednesse

to her Husband.

steadnesse of it make it not more grievous vnto thee. But I know thou art a Christian, and therefore will not doubt of thy patience.

And though I thus write to thee, as heartily desiring to be religiously prepared to die, yet my deare, I despaire not of life, nay, I hope, and daily pray for it, if so God will be pleased.

Nor shall I thinke this labour lost, though I doe live:

The Letter

liue: for I will make it
my owne looking-glasse,
wherin to see when I am
too serue, when too re-
misse, and in my childes
fault through this glasse
to discerne mine owne er-
rors. And I hope God wil
so giue me his grace, that
I shall more skilfully act
than apprehend a mo-
thers duty.

My dear, thou know-
est me well, I shall not
need to tell thee I haue
written honest thoughts
in

to her Husband.

it in a disordered fashon,
e, not obseruing method.
m For thou knowest how
e short I am of learning &
es naturall indowments, to
Te take such a course in wri-
r- ting. Or if that strong af-
il fection of thine haue hid
t my weakenesse from thy
t sight, I now professe seri-
- ously my owne ignorance:
- and though I did not, this
t following Treatise would
bewray it: But I send it
onely to the eyes of a most
louing Husband, and of a
cbilde

The Letter

childe exceedingly beloved, to whom I hope it will not be altogether vnprofitable.

Thus humbly desiring God to giue thee all comfort in this life, and happinesse in the life to come, I leaue thee and thine to his most gracious protection.

Thine inuiolable,

Eliza. Jocelin.



I
THE
MOTHERS
LEGACIE
to her vnborne
CHILD.



Auing long,
often and ear-
nestly desi-
red of GOD,
that I might
be a mother to one of his
children, and the time now
draw-

drawing on, which I hope he hath appointed to giue thee vnto me : it drew me into a consideration, both wherefore I so earnestly desired thee, and (hauing found that the true cause was, to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body or friends (though all these are great blessings) therefore it had beene a weake request to desire thee onely for an heire to my fortune. No, I neuer aimed at so poore an inheritance

ritance for thee, as the whole world : Neither would I haue begged of God so much paine, as I know I must endure, to haue only possesse thee with earthly riches, of which to day thou maist be a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy moue mee to desire thee. For I know all the delight a Parent can take in a childe, is hony mingled with gall.

But the true reason that I haue so often kneeled to God for thee, is, that thou mightest

mightest be an inheritour
of the Kingdome of Hea-
uen. To which end I hum-
bly beseech Almighty God
thou maist bend all thy acti-
ons, and (if it be his blessed
will) giue thee so plentifull
a measure of his grace, that
thou mayest serue him as
his Minister , if hee make
thee a man.

It is true that this age
holds it a most contempti-
ble office, fit only for poore
mens children , younger
brothers , and such as haue
no other meanes to liue.
But for Gods sake be not
discouraged with these
vaine

our vaine speeches; but fortifie
your selfe with remem-
bring of how great worth
the winning of one soule is
in Gods sight, and you shall
quickly finde how great a
place it is to be a Priest vn-
to the liuing God. If it will
please him to mooue your
heart with his holy Spirit,
it will glow and burne with
zeale to doe him seruice.
*The Lord open thy lips, that
thy mouth may shew forth his
praise.*

If I had skill to write, I
would write all I appre-
hend of the happy estate of
true labouring Ministers:
but

but I may plainly say that of all men they by their calling are the most truly happy; they are familiar with God, they labour in his Vineyard, and they are so beloued of him, that he giues them abundance of knowledge. Oh be one of them, let not the scorne of euill men hinder thee. Look how GOD hath provided for thee sufficient meanes? thou needest not hinder thy study to looke out for liuing, as the Israelites hindered their worke to looke for straw: If thou beest not content with this, thou wilt
not

not be with more? God
deliuer thee from couetous-
nesse.

I desire thee, that though
thou takest a spirituall cal-
ling, thou wilt not seeke
after the liuings of the
Church, nor promotions,
though I honour them, as
I haue great cause, but I
would haue thee so truly an
humble and zealous Mini-
ster, that thy onely end
should be to doe God ser-
uice, without desire of any
thing to thy selfe, saue the
Kingdome of Heauen. Yet
as I would not haue thee
seeke these things, so I

C

would

would haue thee as carefull not to neglect Gods blessings, but wth all thankfulnessse to receiue what he bestowes, and to be a carefull Steward, distributing it to those that haue need.

I could not chuse but manifest this desirc in writing, lest it should please God to depriue me of time to speake.

And if thou beest a Daughter, thou maist perhaps thinke I haue lost my labour ? but reade on, and thou shalt see my loue and care of thee, and thy saluation is as great, as
if

if thou wert a Sonne , and
my feare greater.

It may peraduenture
when thou comest to some
discretion , appeare strange
to thee to receiue these
lines from a Mother that
died when thou wert borne;
but when thou seest men
purchase land , and store vp
treasure for their vnborne
babes , wonder not at me
that I am carefull for thy
saluation , being such an e-
ternall portion : and not
knowing whether I shall
liue to instruct thee when
thou art borne , let me not
be blamed, though I write

C₂

to

to thee before. Who would not condemne me, if I should be carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule? to both these cares I will endeavour my selfe so long as I liue.

Againe, I may perhaps be wondred at for writing in this kinde, considering there are so many excellent bookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe: I write not to the world, but to mine own childe, who, it may be, will
more

more profit by a few weake instructions comming from a deare mother (who cannot euery day praise or approve it as it deserues) than by farre better from much more learned. These things considered, neither the true knowledge of mine owne weakenesse, nor the feare this may come to the worlds eye, & bring scorne vpon my graue, can stay my hand from expressing how much I couet thy saluation.

Therefore, deare childe, reade here my loue, and if God take mee from thee,

be obedient to these instructions, as thou oughtest to be vnto me. I have ^{learned} ~~heard~~ out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I giue thee, I learned of Salomon, Eccles. 12. 1. Remember thy Creator in the dayes of thy youth. It is an excellent beginning, and a fit lesson for a childe. Looke with what the Vessell is first seasoned, it retaines the taste : and if thou beginnest to remember to serue GOD when

when thou art young, before the world, the flesh, & the deuill take hold on thee, God will loue thee, and send his holy Spirit to take possession of thee, who shall resist those enemies, and not suffer them to hurt thee.

To moue thy heart to remember thy Creator be- times, meditate vpon the benefits thou continually receiuest: First, how hee hath created thee when thou wert nothing, redeemed thee being worse than nought, and now of meere grace he hath giuen thee his holy Spirit, sanctifying
C 4 thee

thee to an eternall Kingdome. Thou canst not possibly vnderstand how great these mercies are, but straight thy soule must cry, What shall I doe for so gracious a God? All the powers of my soule and body will I giue to his seruice, my first thoughts will I dedicate to him, like *Abels* Sacrifice, I will present to him the first fruits of my youth: In the strength of my age I will fall downe before him: and if I liue to old age, that weakenesse will not let my knees bow, nor my hands be lifted vp, yet shall

shall my heart meditate on
his goodnesse night and
day, and my tongue shall
be alwayes telling of his
maruellous works.

When thou hast thus re-
membred the infinite mer-
cies of God, it behoues thee
to settle thy selfe to a con-
stant seruice of him, to or-
der thy thoughts, words,
and actions to his glory,
and to couenant with thy
selfe that thou wilt not
breake thy promises to
God. That thou maist the
more easily performe these
duties, make, I pray thee,
these following rules for

ordering thy life, and God will blesse thee and all thy good endeuours.

(2)

At thy first waking in the morning be carefull of thy self, that thou harbor in thy braine no vaine or vnprofitable, but of all, no vngodly fancie to hinder thy morning Sacrifice, but straight frame thy selfe to meditate on the mercies of God, the maliciousnes of the Deuill, and thine owne weakenesse.

Thine owne weakenesse is apparent to thee : for euen but now thine eyes were

God
thy

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thy
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ce
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. .
e

were clozed, thou couldst not see to defend thy selfe, thy strength was gone, so that thou wert not able to resist the weakest creature, a Gnat or a Flea might glut themselves with thy blood.

The Devils malice is as easily perceiued: for even now hee lyes lurking ready to catch euery good motion from thy heart, suggesting things more delightfull to thy fancy, and perswading thee to deferre thy seruice of God, though but for a little while.

But be warned and armed against his tentations;
for

for be assured if thy heart
yeeld to neglect praying to
God but one halfe houre,
when that time comes thou
shalt finde thy selfe farre
more vnapt, and thy heart
more dull to pray than be-
fore : whereas if thou dis-
posest thy selfe to pray,
though thou beest heauy
and vncheerefull in it, yet
God, who searches the
heart, and sees thy desire to
pray, though thou canst
not, will enlighten thee and
prepare thy heart against
the next time, that thou
shalt finde comfort. There-
fore, take heed the Deuill
de-

deceiue you not, for you see his malice is not small that seekes to coozen you of all happinesse present and to come: For be assured you can take no true ioy in earthly pleasures, no longer that you seeke after heauenly.

Hauiug thus discerned the infinite malice of the Deuill, and your owne exceeding weaknesse; how do you thinke you were preserved from his snares while you slept? or doe you thinke he onely besets you when you are awake? No, be not deceiued, he is not
fo

so faire an enemy : his hate is such to you , that if hee could , he would teare your body , and drag your soule to hell while you slept. Alas , all this he might haue done , your strength was small to resist him. Now you must needs confesse who it is that is onely able to preserue you , that it is God , and that it is his mercy , not your desert , that you are preserued : and gather to your selfe a strong resolution , with all your force to serue him all the day , and to resist all the tentations of the Deuill.

Then

Then being thorowly awake (for sure God likes not sleeping prayer) begin to giue God thanks, and to desire the continuance of his mercy towards thee, in these words, till thou canst find such as may better expresse thine owne soule.

“ O eternall God, gra-
“ cious from the begin-
“ ning, and mercifull to
“ the latter ending of the
“ world, I giue thee hum-
“ ble, thanks, that accor-
“ ding to thine abundant
“ goodnesse, thou hast gra-
“ ciously defended me this
“ night from all dangers
“ that

“that might haue happened vnto me. I beseech thee continue this thy favourable goodnesse toward me, and so grant me thy grace, that in all my thoughts, words, and actions, I may seeke thy glory, and euermore so liue in thy feare, that I may die in thy fauour, for thy Sonne my onely Sauiours sake, *Amen.*

(3)

Having thus inuited God into your soule, take heed you offend not against so great and glorious a guest:
Thinke

Thinke if thou seest a superiour entertained with such obseruance of the Master, such diligence in the seruants, such a generall care that all things may giue a testimony of his welcome, O thinke, sinnefull soule, what care oughtest thou to haue when the liuing God vouchsafes to dwell in thee: Oh watch, Oh be wary. Do not (my deare Childe) Oh, doe not wilfully offend him, for hardly are presumptuous sinnes forgiven: but if out of weakenesse thou offend against him, runne straight before he can be gone,

gone, for he is mercifull, and will stay a while after thou hast sinned, to expect thy repentance: but if thou doest not make haste, then the Deuill, who will not delay to seek thy destruction, he will accuse thee, mocking thy impietie, and God will leaue thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore runne quickly, esteeme no sinne small, but what member soeuer caused thee to offend him, bring it before him, and let
it

it assist thee chiefly in thy
repentance. If thine eyes
teach thee wantonnesse, co-
uetousnesse, or the like, let
them powre forth teares to
purchase thee a pardon. If
thy tongue haue offended
toward God or thy neigh-
bour, bring it with shame
and sorrow to confesse in
priuate, what it was not a-
shamed to glory of in pub-
like. Learne to be ashamed
to commit sinne, but being
committed, hope not to
hide it from God by any
other meanes, than by hear-
ty repentance: so indeed
thou maist winne his mercy
to

to cover thy transgression,
and in his Sonnes Paine
he will bury thine offences
so as hee will hide them
from himselfe : but then
thou must delay no time,
goe quickly, get thee alone,
weare thy knees, wring thy
hands , beate thy brest,
know as little measure in
thy sorrow, as thou didst in
thy sinne. The Lord will
not despise a contrite heart,
and though hee let thee
kneele long, he will haue
mercy at the last. Learne of
Jacob to wrastle with God,
and to cry with a feruent
spirit, I will not let thee goe
vnlesse

tion, mlesse thou blesse me. Our
Sauour saith, The King-
dome of Heauen suffereth
violence, and the violent
take it by force.

(4)

Thus you see, it must be an
eager, not a slothfull course,
that must bring you to
Heauen. Take heed there-
fore that you auoyd all the
kinds of this sinne. What-
soever you goe about, doe
it with chearefulnesse. Be
ashamed of idlenesse, as
thou art a man, but trem-
ble at it, as thou art a Chri-
stian.

stian. For bee sure the Deuill neuer is so happy in his tentations, as when he employes them on a slothfull man, who cannot endure to take so much paines as to resist him.

Salomon promises no other patrimony to a slug-gard but pouertie. GOD hates the slothfull. Witnesse the five foolish Virgins, and the vnprofitable seruant, *Math. 25.* The one Christ would not know, the other is branded with two shamefull markes, euill and slothfull, and his talent taken from him. What more wretched

De- wretched estate can there
his be in the world: first, to be
em- hated of God, as an idle
full Drone, not fit for his ser-
e to vice: then, through extreme
to pouertie to be contemned
of all the world? Oh then
o- at no hand yeeld thy youth
ug- to sloth, but so soone as
D thou hast made thy prayer
vit- to God, prepare to rise, and
vir- rising vse this Prayer.

“ In thy Name, Oh blef-
ne “ sed Sauour, I arise, who
he “ with the Father, and the
vo “ holy Spirit, createst me,
nd “ and with thine owne most
a- “ precious blood hast re-
re “ deemed mee. I beseech
ed “ the

“thee this day to gouerne
 “keepe , and blesse me:
 “leade me forth in euery
 “good way, therein direct
 “and confirme mee , and
 “after this fraile and mise-
 “rable life , bring mee to
 “that blessed life , which
 “hath no end, for thy great
 “merit and mercies sake.

Amen.

(5)

Thou art no sooner broke
 out of the armes of sloth,
 but pride steps in diligent-
 ly , waiting to furnish thee
 with any vaine toy in thy
 attire

attire. And though I be-
leeue there are diuers sorte
of pride more pestilent to
the soule than this of appa-
rell, yet this is enough dan-
gerous, and, I am sure, be-
trayes a mans folly more
than any other. Is it not a
monstrous thing, to see a
man, whom God hath cre-
ated of an excellent forme,
each part answering the
due proportion of another,
should by a fantastick ha-
bit make himselfe so vgly,
that one cannot finde a-
mongst all Gods creatures
any thing like him? One
man, though not resem-
bling

bling another in shape or face, yet for his rationally soule is like another: but these fashionists haue (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behauour? crindging, shrugging, starting, and playing the fantastiques euery way? So that they may truly say when they are fashionable, that they are not like other men: and I belecue wise men will not be sorry for it. For who would be like them? I

I desire thee for Gods
sake shunne this vanitie,
whether thou be sonne or
daughter. If a daughter, I
confesse thy taske is harder,
because thou art weaker,
and thy temptations to
this vice greater, for
thou shalt see those whom
perhaps thou shalt thinke
lesse able, exalted farre
aboue thee in this kinde,
and it may bee thou wilt
desire to bee like them
if not to out-goethem But
beleuee and remember that
I tell thee, the end of all
these vanities is bitter as
gall.

D2

Oh,

Oh, the remembrance of
mis-spent time, when thou
shalt grow in yeeres, and
haue attained no other
knowledge than to presse
thy selfe! When thou shalt
see halfe, perhaps all thy
time spent, and that of all
thou hast sowed, thou hast
nothing to reap but repen-
tance, late repentance, how
wilt thou grieue? How wilt
thou accuse one folly for
bringing in another? and in
thy memory cast ouer the
cause of each misfortune
which hath befallne thee,
till passing from one to ano-
ther, at last thou findest thy
corrupt

corrupt will to be the first
cause, and then thou wilt
with grieve enough per-
ceiue, that if thou hadst ser-
ued God when thou ser-
uedst thy fond desires, thou
hadst now had peace of
heart. The God of mercie
giue thee grace to remem-
ber him in the dayes of thy
youth.

Mistake me not, nor giue
your selfe leaue to take too
much libertie with saying,
My Mother was too strict.
No, I am not, for I giue
you leaue to follow mo-
dest fashions, but not to bee
a beginner of fashions: nor

D 3

would

would I haue you follow it till it be generall? so that in not doing as others doe, you might appeare more singular than wise: but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see, that this modest carriage will win you reputation and loue with the wise and vertuous sort.

And once againe, remember how many houres maist thou giue to God, which if thou spendest in these vanities, thou shalt neuer be able to make account of. If thou doest but

en-

endeavour to doe well, God will accept the will for the deed : but if thou wilfully spend the morning of thy time in these vanities, God will not be put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull vpon thee.

Yet, alas, this is but one sort of pride, and so farre from being accounted a vice, that, if the time mends not before you come to vnderstanding, you will heare a well-drest woman (for that is the stile of honour) more commended
D 4 than

than a wise or honest, or religious woman. And it may bee, this may moue you to follow their idlenes: but when you haue any such desire, draw your selfe to consider what manner of persons the commended and commenders are, and you shall find them all of one batch, such as being vaine themselves, applaud it in others:

But if you will desire praise, follow the example of those religious women, whose vertuous fames time hath not power to raze out: as deuout *Anna*, who ser-
ued

ued the Lord with fasting
and Prayer, *Luke 2.* Iust
Elizabeth, who serued God
without reproofe: Religi-
ous *Esther*, who taught her
Maids to fast and pray, *Est.*
4. 15. and the chaste *Susan-
na*, whose story, I hope, the
strictest will allow for a
worthy example.

I am so fearefull that thou
shouldst fall into this sinne,
that I could spend my little
time of life in exhorting
thee from it. I know it is
the most dangerous subtile
sinne than can steale the
heart of man, it will alter
shapes as oft as the Came-

D. 5 leon

leon doth colours? it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that he must be cunning who discernes it from humility, nay, it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one property that cannot change as the common people beleeue the Deuill cannot alter the shape of one foot. It is true of pride, that though it be changed into
that

that Angell of light, Humility, yet thou maist know it by selfe-loue: if thou findest that within thee, be sure pride is not farre off. For humility will make thee seeme vile in thine owne eyes, it will make thee see thine owne faults, and confesse them to be greater than other mens, so that thou wilt respect euery man aboue thy selfe. But the rules of selfe-conceite are iust contrairie, they stand on tiptoes, reckoning their vertues, like the proud Pharise, scorning to be like other men.

Shunne

Shunne it for thy soules sake: for if thou entertaine it, is it such a shamelesse flatterer, that it will make thee beleue thou are greater, wiser, learnede than all the company; when indeed, thou wilt proue thy selfe the greatest foole of them, wearying them all with thy vaine talke.

Salomon saith, *Pride goeth before destruction*, *Prov.* 16. 18. And a high minde before the fall. And our blessed Sauour, the true patterne of humility, exhorts vs to *learne of him that was lowly and meeke in heart*, *Mat.*

Mat. 11. 29. And if we doe
so, he promises we shall find
rest vnto our soules. Nei-
ther want there curses,
threatnings, where perswa-
sions will not serue. Who-
souer exalteth himselfe,
shall bee humbled, *Luke 14.*
11. Reade the holy Scrip-
tures often and diligently,
and thou shalt finde conti-
nuall threatnings against
pride, punishment of pride,
and warnings from pride.
Thou shalt finde no sinne
so heauily punished as this:
it made Devils of Angels,
abeast of great *Nabuchodo-*
nezzar, dogs meate of *Ie-*
zabel,

zabel, and I will conclude with a good mans saying, If all the finnes raining in the world were burnt to ashes, euen the ashes of pride would be able to reduce them all againe.

I know, in fewer words there might much more haue beene said against this sinne, but I know not who will say so much to thee when I am gone. Therefore I desire thou maist be taught these my instructions when thou art young, that this foule sinne may be weeded out before it take deepe toot in thy heart. I will

will returne now to my
first purpose, which is, to
set thee downe one day for
a patterne how I would
haue thee spend all the
dayes of thy life.

(6)

Therefore auoyding all
manner of pride, make thy
selfe decently ready, which
being done, retire to a place
alone, where humbling thy
selfe vpon thy knees, againe
renew thy prayers, humbly
confessing, and earnestly
desiring forgiuenesse for all
thy sinnes, and vse Doctor
Smiths morning Prayer,
than

than which I know not a better, nor euer did I finde more comfort in any.

In aduising you to a set forme of prayer, I doe not prohibit conceiued prayer, but humbly beg of God to giue you grace to pray often out of your owne meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliuer my opinion, that then a set forme of prayer is most necessary: my reason is, that your seruants being vsed to it,

it, are alwayes ready to goe
along with you in their
hearts word for word, as
you pray, and continuance
makes them to vnderstand
every word, which must
needs cause greater deuotion,
and giue more life to
the prayers.

(7)

When you haue finished
your priuate prayer, be sure
that you absent not your
selfe from publike prayer,
if it be vsed in the house
where you liue: which ended,
goe and vse any law-
full recreation, either for
thy

thy profit or pleasure, and from all these exercises reserve a time to sit downe to some good study, but vse that most that may make thee greatest, Diuinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serue me, saith Christ, him will my Father honour. If *Mordecai* were thought so highly honoured by *Ahasuerus* for a little gay trapping, what shall be done to him whom God will honour?

There.

Therefore if thou desirest honour, serue the Lord, and thou art sure of it. If riches be thy ayme, Saint Paul assures thee, that *Godlinesse is great gaine*. If thou couet pleasure, set *Dauids delight* before thine eyes, I haue had more delight in thy testimonies than in all manner of riches, *Psal. 119*. And in the 92. Psalme hee saith, *Thou Lord hast made mee glad by thy workes*. In the 4. Psalme, *Thou hast giuen mee more ioy of heart, &c.* And reading the 91. Psalme, thou shalt see what manner of blessings they are that God

God makes his children merry withall. And when thou hast once fixt thy heart to this study, it will bee so sweet, that the more thou learneſt, the more thou wilt deſire, and the more thou deſireſt, the more God will loue thee. Thou wilt ſtudy ſo well in priuate, and praetiſe it in all thy actions publiſely, thou wilt weigh thy thoughts ſo euen, that thy words ſhall not bee light, and a few lines I will vſeto perſwade thee to be aduiſed in thy words.

(8) Though

(8)

Though it is as much to say, Remember thy Creator when thou speakest, as if I could vse the exhortations, and tell thee all the perils that belong to speech, yet so apt are wee to forget God in our foolish talke, that sometimes we by our discourse would make Gods of our selues. Therefore it will not bee amisse to receiue a few instructions, though weake, from me for ordering thy speech.

The morning I haue dedicated

dicated to meditation, prayer, good studies, and honest recreation. The noone time is most vsed for discourse, it being all a man can doe while he cats, and it is a time wherein a man ought to be carefull of his speech, hauing before him Gods good blessings to refresh his body, and honest company to recreate his minde, and therefore ought to be no way offensive in his speech, either to God or good men. But most especially take heed that neither heedlenesse nor earnestnesse in thy discourse, cause thee

thee to take Gods holy
Name in vaine, but alwayes
speake of him with reue-
rence and vnderstanding.

Next, let not thy neigh-
bour suffer in thy speech,
but be rather silent than
speake ill of any man,
though he deserue it. And
that thou maist doe thus,
obserue this rule; whensoe-
uer thou hearest one ill spo-
ken of, before thou second
it, examine thine owne
heart, and it is ods but thou
maist finde in thy selfe, ei-
ther the same fault, or a
worse than that he is accu-
sed for. So thou shalt bee
forced

forced either to mend thy selfe, or not to condemne him.

Also shunne multiplicity of words, and what thou speakest, be sure to vnderstand fully, for it is agrating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of those whom thou seest to haue knowledge to resoluue thee, and be lesse ashamed to confesse thy ignorance, than by holding a foolish argument, to betray it. And euer auoyd that scornfull fashion of questioning a man,

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n,
man, who, thou knowest,
cannot make thee a satisfy-
ing answer : neither make
a scorne of his ignorance,
for bee assured, he knowes
something that thou dost
not know.

If God haue giuen thee
a ready wit, take heed thou
abuse it not. At no time
maintaine arguments a-
gainst the truth, especially
in sacred or morall matter:
for it is hard to doe it
without offending the God
of truth; and by it thou
maist harme thy weake bro-
ther, but the greatest harme
will bee thine owne, when

E thou

thou comdest to giue account for thy idle words.

In thy mirth shunne such iesting as may make thee offensive: scoffing becomes not a Christian. Prize not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest haue blessings multiplyed vpon thee, let no speech passe from thee that may grieue chaste eares. How hatefull is obscene speech, in rude people? But it makes one of gentle birth odious to all honest company. *Salomon* sayes,

saies, A wise man conceales knowledge, but *the heart of a foole publisheth foolishnesse*, Prov. 12. 32. and *hee that keepeth his mouth, keepeth his life*, 13. 3. and in the 14. 5. *The lips of the wise preferre them.*

To conclude, let thy tongue and thine heart goe together, hate dissimulation and lying, and God wil loue thee, which I humbly begge of him.

(9)

If thou keep thy thoughts holy, and thy words pure, I shall not need to feare, but

E 2

all

all thy actions will be honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leaue thee alone, till thou come to thy iournies end.

First then bee carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee : remember that Gods eye is alwayes open, and thine owne conscience will bee witnesse enough against thee.

Next, bee sure that no action of thine may bee a scandall to thy profession,

I meane, to the profession of the true Religion. This indeed is as much as to say to thee, Eschew euill. For there is not the least sinne thou canst doe, but the enemies of truth will bee glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to haue, especially those whom God hath set as lights in his Church.

Whatsoever thou art about to doe, examine it by GODS Commandements: if it bee agreeable to them,

E 3

goe

goe on cheerefully , and though the end answer not thy hopes, neuer grieue nor grudge, but bee glad that Gods will is performed, and let thy trust in him assure thee , that all things worke together for the best to them that loue GOD: And though it appeare a crosse, be assured it is a blessing. Therefore make right vse of it? examine thy selfe what sinne thou hast committed that may challenge that punishment, repent of it, and reconcile God vnto thee , bearing thy crosse with patience , and doubt not

and not hee that depriv'd thee
of thy hope to try thee, will
(if thou beare it well) give
thee as great or a greater
blessing than thou hopest
for. But if thou shalt finde
that thy attempts will not
endure that tryall, breake
from them, and tell the De-
vill in plaine termes, thou
hast a light to discerne his
snares by, and therefore
scorne to be his slaue: For
believe me, my childe, if
thou shalt out of any
worldy respect doe a dis-
honest act, it may bee thou
maist thrive in it awhile, but
the end is miserable. Oh,

the burthen of a wounded conscience who can beare?

If thou seest others thriue & grow great in such courses, reade the 73. Psalme; there thou shalt see, *David* himselfe confesses, his foot had well-nigh slipt when he saw the prosperity of the wicked; Hee describes all their felicities, but at the last, when he went into the Sanctuary, hee found what their end was, how they were set in slippery places, &c. and then hee cryes, *Whom haue I in heauen but thee? And I haue desired none in the earth with thee.*
Alas,

Alas, all their labour is but to build a paper house vpon the sand, which though it bee neuer so glorious to looke vpon, a small tempest wil shatter it. When if thou lay the foundation of thy happinesse vpon Christ the Rocke of thy saluation, and build it with zealous seruice of him, according to truth, then though the floods beat against it, and huge tempests threaten it, thou needest not feare, for thy walls will stand fast and thy foundations will secure thee.

It were enough to per-

E 5 swade

swade any man to be honest, if he would consider the day of affliction, and store vp the comfort of a quiet conscience against it came: for onely that discernes the patient *Iob* from despairing *Cain*. *Cain* hideously cryes out, his punishment is greater than he can beare. *Iob* sighes forth, *Loe, though hee slay mee, yet will I trust in him*. Indeed, till affliction comes, the worser sort of men appeare to be the happiest, but then the chaffe is soone knowne from the wheate: the good man knowes his crosse is good.

good for him, beares it patiently, and cast his care on Christ, his heart knowes no repining, nor his tongue othercomplaining, but *shall I receiue good from God and not euill?*

On the contrary, when affliction falls vpon those who haue laid their foundation on the sand, alas, they haue no comfort, they are either ashamed or belotted, they cannot finde God, nay they will not seeke him: but in stead of seeking counsell from him, they are not ashamed (with forsaken *Saul*) to implore the
the.

the Deuill. What doe they lesse, that seeke after Witches for lost goods, cure for themselves, their children, or cattell? I hope there are but few of these: but I know, where God is once forsaken, man is apt to fall into the depth of sinne. It is grace, meere grace, that preserues Gods Children from these dangerous fals, of which grace, I beseech Almighty God make vs all partakers.

And to conclude, how I would haue thee square thine actions, whatsoeuer thou doest, remember that
thou

thou art in the presence of God, (who will expect an account from thee) so thou wilt not dare to doe euill and thou wilt doe it cheerefully, because thou art sure it pleases the Lord, who sees thy willingnesse, and will not leaue thee vn-rewarded.

The vices most reigning in these times, I must particularly aduise thee to shun: first, swearing. For Gods sake, let your communication be yea yea, and nay, nay, for what is more (saith Christ) commeth of euill. Keepe not company with
a swea-

swearer, lest custome make thee forget how great the sin is, and so by little & little, thou maist get thy selfe a habit of it. Reproue it in thy friend, if he will brooke reproofe: but it is to no end to reprove a scorner: Rebuke not a scorner, lest hee hate thee, but rebuke a wise man, and he will loue thee
Prov. 9. 8.

Alwaies keepe a watch before thine owne lips, and remember that thou needest not sweare if thou dost not accustome thy selfe to lye. For if thou vnest to tell truths, thy word will be as currant

current as thy oath. I hope thy Calling (if God hath made thee a man) will be of authority to reprove this vice in other, and not to delight in it thy selfe. If thou beest a daughter, remember thou art a Maid, and such ought thy modesty to bee, that thou shouldest scarce speake, but when thou answerest: thou art young, speake if need be, and yet scarcely when thou art twice asked, *Ecccl. 32.8.* Whatsoever thou be, thou hast a Calling, which thou must not dishonour: thou art a Christian, and Christ commands

mandsthou shaltnot sweare at all, *Math.* 5. 34.

The next vice too too common in this Age , is Drunkenness, which is the high-way to hell : a man may trauell in it from sinne to sinne, till the Deuill shew him he can goe no further, as as Traueller from Inne to Inne , till hee come to his iourneyes end. Oh thinke how filthy is that sinne that makes a man a beast all his life , and a Deuill at his death. *Salomon* asks , To whom is woe ? to whom is sorrow , to whom is strife , to whom is murmuring ?

ring? to whom are wounds
without cause? and to
whom is rednesse of the
eyes? And in the next verse
answers, Euen to them that
tarry long at the Wine; and
to the end of the Chapter,
sets forth the miseries oc-
casioned by this vice, *Prou.*
23.

That thou maist auoyde
this sinne, be carefull in the
choyce of thy friends: for
it is they that will betray
thee to this sinne. Neuer
make choyce of a Drun-
kard to thy companion,
much lesse thy friend. For
our Kingdome hath of
late

late afforded more examples of those who haue beene slaine by their friends in a drunken quarrell, than those, that haue falne by the enemies sword: and how vnfit is hee to bee a friend, that when thou shalt haue need of his counsell, will haue his head, in stead of wisdome, fild with wine, and adde rather grieve then comfort to thy necessities? And againe, what secret thou shalt trust him with, thou maist bee sure shall be vomited forth, and all thy comfort must bee, He did it vnwillingly, when
he

he knew not what hee did.
Thou thou seest, to bee a
Drunkard, is to bee a man
vnfit for Gods seruice, or
good mens company. I
beseech God giue thee
grace to detest it.

Next, I must exhort thee
from a sinne, that I cannot
name, thou must search
thine owne heart for it. It is
thy darling sin, that which
to enioy, thou couldst resist
all others, at least thou thin-
kest so. But doe not har-
bour it, search diligently for
it in thine owne nature, and
when thou hast found it,
cast it headlong from thee

It

It is thy soules subtil betrayer, and all thy other sins depend vpon it. There is not so much danger in all the rest that thou contendest with, as in this one, that thou art loth to call a sinne. Thy other sinnes are like a rebellious multitude in a Common-wealth, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see all thy other sins dispersed as an army of fearefull Rebels, when they heare their great Leaders head hath kist the blocke.

(10) When

(10)

When thou hast spent the day in religious and honest exercises, in the evening returne againe to some good meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou ioyfully goe to thy supper; which done, and the time of rest come, as thou beganest in the morning, so shut vp the day with humble thanksgiuing for all the benefits that day receiued, hearty repentance for all thy sinnes committed, naming

ming and bewailing them. For thou know'st not if, thou repentest not to night whether thou shalt liue to repent to morrow. And though thou wert sure of it, yet the oftner thou makest euen thy accounts with God, thy sleepes will bee the sounder, and thou shalt awake with a heart full of ioy, and ready to serue the Lord.

Lastly, commit thy selfe, and all that is thine, to God iu zealous prayer, vsing Doctor *Smiths* euening prayer, and his morning: both which though they be
for

for a family , yet are they easily reduced to a private mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the sixe dayes thou hast to labour in , that thou maist be ready to celebrate the Sabbath, to which there belongs another *Remember.*

(II)

Remember that thou keep holy the Sabbath day. This duty so often and earnestly commended by G O D himselfe in the Old Testament , so confirmed
to

to vs in the new , by the Resurrection of our Sauiour, in memory wherof, it is called the Lords Day , and perpetually celebrated by the Church, yet in these dayes, as if wee neither had part in the Creation , nor Redemption of the world , too many keepe no Sabbath, or at the most but a shaddow of a Sabbath. Where almost can we finde one that will lose a good bargaine rather than make it on the Lords Day? or that will bridle his owne desires to sanctifie that Day?

Seeing therefore this danger,

ger, in which thou maist easily bee entrapped by the Deuill subtilly, and following the multitude? I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I pray thee markewell the fourth Commaundement, Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy
F maid

maid seruant, nor thy cattell that is within thy Gate: For in six dayes the Lord made Heauen and earth, the Sea, and all that is therein, and rested the seuenth day, wherefore the Lord blessed the seuenth day and halloved it.

If thou wilt be wonne to the due obseruation of this day as an obedient seruant, see GOD commands, Remember that thou keepe holy the Sabbath day. If as a louing and dutifull sonne, see how GOD perswades thee, by equity, grounded vpon his owne bounty to thee: Hee hath giuen thee
six

fix dayes to doe thine owne
workes , and hee requires
but one of thee. What canst
thou say for thy selfe , why
thou shouldest not wholly
that day giue thy selfe to his
seruice? Lastly, if thou wilt
learne how to serue him as
a good Scholler, he teaches
thee an admirable way,
both by rule and example.
First, by rule, Thou shalt
doe no manner of worke
in it: then by example, He
made the whole world in
fix dayes, and he rested the
seuenth , wherefore he bles-
sed it.

Seeing God thus com-

F 2 mand

mands thee by his power, perfwades thee in his mercy, and teaches thee, both by rule and his owne most gracious example, how canst thou bee so deuoyd of grace, nay of reason, as not to obey so iust a Master? so mercifull a Father? so gracious a Teacher? If thou make not a conscience of keeping this day, howsoever a dull security may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perfwaded, if thou canst dispence with thy selfe to prophane this day,
either

either for thy profit or pleasure, thou wilt not sticke vpon the like occasion, to breake all the rest of the Commandements one after another.

Therefore, for Christs sake be watchfull, that the Deuill deceiue you not, nor none of his instruments draw thee away from this dayes duty. Hee is alwayes busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will prouoke thine eyes to sleepe, hee will send heauinesse and dulnesse to thy

heart, and perhaps paine to thy body, if he can so much preuaile : any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, he will surely vse, and hee will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the time in such Christian exercises as are infinitely good at other times. But I once heard a religious Preacher affirme, (and I beleeued him) that those who had ability of body to goe to Church,

Church, and yet out of any euill disposition (for good it can hardly bee) absented themselves, though they prayd, they were not heard.

It behoues thee by how much greater his practices are against thee that day, so much the more to fortifie thy selfe against him: at no hand let him stay thee from the Church, there GOD hath promised to bee present, and there he is. Darest thou then, silly wretch, absent thy selfe from him? I know, thou darest not. Goe then with a heart pre-

F 4 pared

pared to pray by praier, and going, meditate on Gods great mercies in the creation of the world, his great mercy in redeeming it, and mingle with thy meditation, prayers, that may apply these great blessings to thy selfe.

So approach and enter, with reuerend and feruent zeale, the House of GOD, and throwing away all thoughts, but such as may further the good worke thou art about, bend thy knees and heart to GOD, desiring of him his holy Spirit, that thou maist ioyne
with

with the Congregation in zealous prayer, and earnest attention to his Word preached. And though perhaps thou hearest a Minister preach, as thou thinkest, weakly, yet giue him thine attention, and thou shalt finde that he will deliuer something profitable to thy soule, either that thou hast not heard before, or not market, or forgotten or not well put in practise, And it is fit thou shouldest bee often put in minde of those things concerning thy saluation.

Thus if thou spend thy

F 5

time

time at Church, thou wilt be ready to giue thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meate be neuer so wholesome, and the appetite neuer so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proues more dangerous. So the Word, if after hearing it be not digested by meditation, it is not nourishing to the soule. Therefore let the
time

time thou hast to be absent from Church, bee spent in praising God, praying to God, and applying to thy selfe what thou hast heard. If thou hast heard a sin reproved that thou are guilty of, take it for a warning, doe it no more. If thou hearest of a good action which thou hast overslipt, strive to recover time, and resolve to put it in act. Thus by practising what thou hearest, thou shalt bind it to thy memory, and by making it thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true obser-

obseruation of the Sabbath : If thou turne away thy foot from the Sabbath, from doing thy will on my holy day , and call the Sabbath a delight to consecrate it as glorious to the Lord , and shalt honour him , not doing thy owne wayes , nor seeking thine owne will , nor speaking a vaine word : Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth , and feed thee with the heritage of *Jacob* thy Father , for the mouth of the Lord hath
spoken

spoken it, *Isaiah*, 58. 13.

It is wonder to see how often God hath commanded this one Commandement, and yet how slacke we are to keepe it *Exod.* 31. from the 12. verse, is all commanding this: againe in the 34. 21. and diuers places more.

Learne then to prepare thy heart early for this day, which if thou obseruest well, God will blesse thee and thy labours all the weeke. Thus farre I haue endeououred to exhort thee to thy duty towards God.

(12)

Of which , the honour due to thy Parents is such a part as cannot bee separated : for God commands it *Honour thy father and thy mother* , it is the first Commandement of the second table, as, *Thou shalt have none other Gods but me* , is of the first : Idolatry being the greatest sin against God , & disobedience to parents, being the ring-leader in sinnes against man , wee are first warned of them, as if in case we should fall into them, it were too late to auoyd the other.

other. For if we once become in heart Idolaters, it will be no hard matter to be a bower down to an Image, to abuse Gods holy Name, and to prophane his Sabbath : So, if wee dare disobey good Parents, at that breach, theft, murder, adultery, falsenesse, couetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table : for as thou canst not bee idolatrous without breaking all the rest : so thou canst not be
a swea-

a disobedient childe , but thou art a murderer, a double one : first , of nature in thy selfe , which if thy wicked purposes doe not smother, will of her selfe breake forth into that duty. For an example , the story of *Aeneas* shewes how much it was obserued by them that receiued not the Commandement from Gods owne mouth , as did the Iewes, yet he exposed himselfe to all dangers rather than he would forsake his father. Secondly, thou art a murtherer of thy father, who hauing stored vp all his
his

his ioy in thee, hath by thy disobedience his gray head brought with sorrow to the graue : which God forbid.

And what difference, shall I say, is there betweene a disobedient child, and an adulterer? the one forsakes her, by whom he giueth being vnto others? the other despiseth those from whom he had his owne being. Truly this is a fearefull adultery, and sinne is a crafty strumpet, she will allure thee and delude thee.

Againe, in being disobedient, thou art a theefe, an impudent

impudent thiefe, for thou doest not onely secretly steale, but openly detaine the honour, reuerence and obedient duty, which all the world can witnesse is thy Fathers.

And how wilt thou auoyd being a false witnesse? will not one sinne draw on another? Wilt not thou bee ready to excuse thy vnnaturall obstinacy, by throwing calumnious aspersions on thy parents, giuing thy tongue leaue to lie against thy conscience?

And lastly, (Oh horrible!)
how

how easie a step is it to con-
uert what thou thinkest thy
parents life too long de-
taines from thee?

Thus thou seest in being
disobedient, thou breakest
six commandements, from
which outrage, I beseech
Almighty G o d preserve
thee, and giue thee grace to
be obedient to him, and to
thy parents. I am sure thou
hast a Father, who will ne-
uer command thee any
thing contrarie to the
Commandements of God.
Therefore I haue no need
to speake to thee, how farre,
a Father ought to be obey-
ed:

ed : but humbly desire of God to continue him in his good desire with long life, that he may bring thee vp in the feare of the Lord, and to giue thee a heart ready to imbrace all religious learning.

(13)

The next duty equall to this, thou must perfome to all the world in generall, Doe to all men as thou wouldst they should doe vnto thee. This is the commandement our Sauour giues vs ? Loue one another : by this wee shall bee knowne

known to be his, if we loue one another as hee hath loued vs.

Yet of all that is commanded vs, there is nothing more contrary to our wicked nature, then this louing our neighbor as our selues. Wee can with ease enuy him if he be rich, or scorne him if he be poore? but loue him? Nay, the Deuil hath more craft then so. It were hard for him if men should once begin to loue one another: therefore he vseth all Art to stir dissenti among as many as he can, & to mix loue with dissimulation.

To

To auoyd this , consider well that God is the Author of peace and loue , and that strifes and contentions proceed of the Deuill. Then if thou beest the child of God , doe the workes of God , loue they neighbor as he hath commanded , lest thou prouoke our blessed Saviour , when hee shall see that marke of the deuill , malice in thee , to say as once to the vnbeleeuing Iewes, You are of your father the Deuill , and the lusts of your father will you do , *Ioh. 8. 44.*

Oh take heed thou offend not God thus grievously,

uously, that hee shall dis-
claime thee as none of his
because thou dost not loue
those that are his.

This, if well weighed,
were enough to make eue-
ry man charitable, if it were
onely for feare to hate
whom God loued. But to
beleue or iudge that God
should hate where thou
doest, were such an impious
vncharitablenesse as a good
Christian must needs trem-
ble at. God hath giuen thee
no authority to iudge any
man, but he hath comman-
ded thee to loue thine ene-
mie; Loue your enemies,
blesse

blesse them that curse you,
doe good to them that hate
you, and pray for them that
hurt and persecute you, that
you may be the children of
you Father which is in hea-
uen, *Matth.* 5. 44.

A man may finde wayes
enow to possesse the Deuill
of his soule, but none with
lesse pleasure to himselte
than this : he may sell it, as
did *Indar*, to satisfie a coue-
rous desire : hee may lose
it, as does many a lazy man
his worldly estate, because
hee will not trouble him-
selfe to looke ouer an ac-
count of his fortune, hee
sinks

sinkes ere hee thinkes of it,
so fares it with a negligent
Christian. Thirdly, he may
pawne it, like a foolish vn-
thrif, who pawnes that
which should keepe him all
his life, to purchase a gay
toy which shall serue him a
day or two: so doth hee
that pawnes the rich iewell
his soule to the griping vsu-
rer, the Deuill, for pleasure;
haply hee meanes one day
to redeeme it, but runs on
his selfe-pleasing course, till
the vse hath deuoured the
principall, and his vnmerci-
full Creditor haies him to a
dungeon, where he has time

G

for

for euer to bewaile, not only his present misery, but the losse of infinite happinesse.

These are strange enough, that a man should sell eternitie of ioy for wealth, or sleep away the time wherein hee might make such a purchase, or pawne an inestimable treasure for things not worth esteeme. But yet they are all better than hee that giues away his soule for nothing, as doth the enuious man. The couetous gets riches, the slothfull ease, the wanton pleasure, but the hater of his brother gets

gets nothing (no not in present) but torment, fretting and vexation: he is not the fatter for his meat, nor doth hee rest though hee sleepe; yet he for whom or against whom he thus toyles, his spirit, haply, eats, sleeps, and laughs at his enuiers folly, or peradventure pities him.

The more easily to auoid this sinne, consider well the disprofits of it. Reade in the first Epistle of Saint *Iohn*, 3. Chap. 14. and 15. Verses, and in the 4. chap. the 8. and the 20. verses: reade the 13. of the first to the *Corinthians*; there Saint *Paul* shews,

that without charitie euen spirituall graces are of no worth. As the want of it brings infinite miserie, so the possession infinite ioy. By Charity wee performe our Sauour Christs commandement, who often requires this of vs, as if hee should say, I haue satisfied my Father for all the Commandements that you haue broke: Now your taske is easie, I leaue you nothing to doe, but to loue one another: doe this, and you doe all. By it we fulfill the Law, Rom. 13. 8. and 10. verses. By it we abide in the light, 1. Ioh. 2. 10.

Is

Is it possible, When these are well weighed, that any man should bee so mad as to beare an vncharitable heart about him, or so foole hardy to harbour a spleene that shall hazard his saluation? Can we be so cruell to our selues, as to deny Christ one Commandement? For all his loue to vs, he reputes but this testimony of our loue to him, which we cannot choose but performe if we doe loue him. Therefore take heed if thou feele any malice toward thy brother, be sure thy heart is not vp-right toward God. So roo

it our from thy heart, that no sting of it be left : for it will grow faster than *Jonahs* Gourd.

Answer me not with flesh and blood cannot doe this: I know it. But if thou desire God to giue thee his holy Spirit, thou shalt bee strong to suffer, and ready to forgiue. Thou must not in any thing bee subiect to the flesh, for the wisdom of the flesh is death. But alwayes make the Spirit thy guide, for there is life and peace.

The Deuill would desire no greater aduantage than
that

that thou wouldest trust thy soule to the discretion of thy corrupt flesh, he would soone inueigle that to betray thee. But when thou hast put thy selfe vnder the spirit, submitting thy will to the will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, and that is this; if I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly if you remember, Christ hath suffered

fred more for you, than it is possible for you to suffer: yet he neuer reuiled any of his enemies, nor strake his persecutors, but prayed for them. And his example teaches all that loue him to doe the like. He wills you to turne the left cheeke to him that smote the right, to giue to him that takes from you, and to goe with him that compels you.

But these are strange rules for a generous spirit in these times, nay sure if I be strucke, I must strike againe, else I am a coward. Indeed as for giuing, if it were

were to one that would desire it at my hands, I had rather giue a fragment of my right than goe to Law: but if hee will not sue to me, Ile spend all I am worth, ere I yeeld: Or I would goe out of my doore to shew a man his way: but I would faine see who could compell me. I mary, this is the right straine: but now looke with a considerate eye vpon this custome of the world, and the former Commandement of Christ, and thou shalt finde them iust opposite.

There-

Therefore take heed, and let it be thy chiefe care, neuer to prize thy reputation with men equall to the saluation of thine owne soule. But if thou desirest to keepe thy credit vnblemished, serue God with an vpright heart, and doe nothing to any man, that thou wouldest not bee content hee should doe vnto thee. Open thy hand to the poore according to thy ability, meddle not with other mens occasions, but where thou maist doe good; and hast a calling to it. And if it bee in thy power to hurt
thine

thine enemy, let it passe, doe him good if thou canst, and boast not of it : he that sees thee in priuate, will openly reward thee.

Lastly, let thy heart bee kept alwayes inawe of this want of charity, by continually remembring that thou hast of thy Sauour no other forme of praier to desire forgiuenesse for thy selfe, than that wherein thou couenantest to forgiue others. All the other petitions we present vnto God absolutely, onely this is conditionall, He forgiue vs, as we forgiue others. Our Sa-

Saujour hath taught vs no other way to desire it , and in the 18. of *Matthew*, hee shewes, God will no other-wise grant it.

Sine fine finis.



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